

And one of you Lords requested me to write a common Epistle to you all: that you might so better knowe howe in time to agree for execution of good wil this way. That request I haue (as ye see) accomplished. And I hope your Noble learning will not expect an inflaming peroration. The dignitie of the matter is greater then any Oratour can match. And for personages, none be so fitt as your selves to vrge it. Professed Scholers, who studie to liue: and not liue to studie, are commonly, being aduanced, hinderers of all that passeth the common base course. And as my furtherance for honorable wordes, workes, charges, and all tending hath bene from the Nobilitie (from what side the contrarie: I will yet see, and nothing say) so I am free to chuse whom I would honour in this motion. Vnder the terme of Nobilitie, as we here towards Germanie do, I conteyne all the ancient and good Gentry of the land: whom all I wish to haue a care & portion about the book of life. The deliberation should be quick. The King of our language hath dealt very royally for his part: with a willingness very readie. Yet my great desire was, that English Nobilitie might be mould, to be at the charges of this trauell. And so I leaue the matter to your learned Honorable and Worshipfull consideration. From *MIDDELBVRGH*, in Zea-land, This 29. of May, 1597.

*Your Honours to com-
maunde,*

H. BROUGHTON.

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5
Two little workes defensiue of our Re-
demption, That our Lord went through
the veile of his flesh into Heaven, to ap-
peare before God for vs.

Which iourney a Talmudist, as the Gospell,
would terme, a going vp to Paradise: But heathen
Greeke, a going downe to Hades, and Latin,
Descendere ad inferos.

Wherein the vnlearned barbarous anger God and
man, saying, *That Iesus descended to HELL: and*
yeelde vnto the blasphemous Iewes by sure
consequence vpon their words, *That*
he should not be the Holy one
of God.

BY HUGH BROUGHTON.

If any man love not the Lord IESVS, let him be
Anathema Maran Asha. 1. COR. 16.



To the Reader.

BY knowing that *Hades*, a terme vsed in the Creede, is the place generall, where soules are before Gods throne, diuided there, far enough, by heauen & hell, so that in speach of the holy, *Hades* the generall, by difference of the Person, is *Heauen*, and in the wicked, *Hell*, as we cōmonly terme *Hell*: which place is on high, out of this world by Apo. 14. & all Iewes in *Cether Male. fol. 11.* by knowing of this great light cometh to Religion. First their opinion falleth, who thank God for sending his sonne to redeeme the Fathers from *Hades*, to *Paradise*: that is, from *Paradise* to *Paradise*. So *Limbus Patrum* and *Purgatorie* fall: when *Hades* hath onely two partes, Heauen and Hell. So our madnes falleth, who in the Creede, put for that Part of *Hades*, which holdeth the faithfull, and is heauen or *Paradise*, the part which holdeth the wicked, and put for Heauen, Hell, to which they that goe, perill for euer. Here standeth the Article: Our Lord being in body crucified, dead and buried, had a soule immortall, as all men, which went hence to God: & being in *Hades*, holy, had not hell but heauen. This is all. When the Gospel began scant any held soules immortall. *Pliny* sheweth that. Therefore it was needfull the Creed should haue it. When the immortalitie was graunted, very many Creedes did omit the article: because in speach of a man, to die & to go to *Hades* is all one. Of an horse, Greekes would say, *he is dead*. Of a man, more: *He is dead & gone to Hades*. This matter vnknown hath vexed the world by ignorāce of one Greeke worde. And two Bishops vexed their owne. Against whom two smal writings folow: besides much otherwise printed & written to them. The style is not of their gall, but it may gall, in mildnes.

The argument of the Admonition following.

BR. wrote vnto Queene Elizabeth, that King Edward the sixt and her Maie^{ty}, swearing to the Gospel, swore to this, That to goe to *Hades* in the Creede, was to goe to *Paradise*, euen by *Heathen Greeke*: to whom *Hades* is the world of soules: in which the holy haue *Paradise*, and the godles, *Gehenna*, Both be on high before Gods throne. And Br. commended the cause to Q. Elizabeths M. and the King of Scots Maie^{ty}. Against that a libell was allowed to scoff the Scottish mist, penned by some Belial Bar Lo: and against saluation Bilson raged: as this short worke telleth.



A lye resumed of D. Bilson.



*O*ctor Bilson in his sermon booke against Maister Iacob, folio 419. sumeth thus: First then tell your abettor that all the Realme will take him not onely for a rayler against all honestie, but a lier against all duty that voucheth so cōfidentlie: King Edward the sixt and his subiectes helde that Christ his soule never went to Gehenna: and the Realm knoweth the Qu. oath, as also the Q. adventureth her eternall state. These be no states to come within his vncleane mouth. He may doe well to remember who they be of whom it is written: They despise government: and speake ill of them that be in authoritie, as raging waves of the sea, foming out their owne shame. *Thus the D. writeth. Marke now the Zurich confession, which K. Edw. and Queene Eliz. allowed.* Per inferos intelligimus non locum supplicij designatum impijs, sed defunctos fideles, quemadmodum per superos adhuc superstites in vitâ. Proinde anima Christi descendit ad inferos, id est, delata est in sinum Abrahamæ: in quo collecti fuerunt omnes defuncti fideles. Ergo cum Latroni secum crucifixo dixit, hodie mecum eris in Paradiso, promisit ei consortium vitæ, & beatorum spirituum. Licet enim Dominus descendisse dicatur, fit tamen ex more loquendi. Confitemur in hoc articulo animas esse immortales, easque protinus à morte corporeâ transire ad vitam. *This is the Zurich confession, allowed by King Edward and Qu. Elizabeth: So Descending must be graunted to be Ascending, and Hell*

Let no simple euer
thinke that
Hell, as men
commonly
speake is hea-
uen. But if
a foole put
Hell, by his
tōgue where
heauen is in-
deed: a foole
cannot by vn-
learnedship
turne heauen
to Hell. The
Barbarous
translation
of the Greeke
Creede w^e
deceaved D.
Bilfon is bla-
med: not the
true Creede.

Hell to be Paradise. If our Bishops misse in termes, they must blame them selves: and not rage with hereticall Satanean madnes vpon such as force them to faith. Now what grace the D. hath in his wordes, all may soone iudge: considering what him selfe graunteth: and how in his escape afterwarde he differeth from all the worlde. This was the question: Whether our Lords soule went hence to Gehenna: or hence to Paradise: Iohn Cant. and all vexed by him know that, and for one of these two opinions the Prince Religion was to be esteemed. And if I. C. had invented a going from Paradise to Gehenna, Geneueans would haue renowned him over the world. Now marke how rightly the right reverend Father and Doctōr taketh of him selfe the lye vnto him selfe, fol. 219. We haue no warrant in the word of God so to fasten Christs soule vnto Hell for the time of his death, that it might not be in Paradise before it descended into Hell. Now Iohn Cant. will graunt, that he damneth them both: and iustificieth the adversary, as a Greeke Epistle printed at Hannawe required Sir Iohn Fortescue once Quene Elizabeths greek Reader, to determine, whether both Bishops were not condemned most certainly by their owne graunt. The ridiculous feigning of a new Satanean fable that our Lord went from Paradise to Gehenna: and to Hades, as from Paulls to London, from Winchester to England, from England to Europe, frō Europe to this world, from part to the whole: and againe, the fable that he went not to Hades, that is, in trueth, to the world of soules, till his body was buried: and again, his feigning thrise, at Paules, Hades in S. Matthew, cap. 5. twice, with 10. once, where Gehenna is the text, perverting the originall with wresting Scriptures and Fathers to an opinion that neuer came into holy mindes, this excuseth not his Lye, but augmenteth his impiety: that besfoolet all Scriptures of God, and all Diuines that ever have bene in the world. Cursed be he that maketh the blinde wander out of the way, and let all the people say, Amen.



*The argument and effect of the Epistle
following.*

I. C. was advised in a worke dedicated to *Queene Elizabeth* and to the most Noble, our King now, That he should not burne for *Gehennas* honour, least he burned in *Gehennas* shame for ever and ever: At the first he scoffed all trueth of God and the King: but being taught how he was caught in his owne syllogisme thus: The place which our Lordes soule went to hence, telleth what *Hades* (his *HELL*) meaneth in the Creede: But *Paradise* is the place which our Lord went to hence: Therefore *Paradise* is the *HELL* of the Creed, being taught how he was caught, he sent his Chaplayne M. *Greffrey King*, obteyning the *Queenes* hand for his leaue, to agree with his adversarie: and he vpon agreement, returned presently, saying that he should be sent againe: but presently after he came home, hee would write. Conditions were not kept. The libell was still solde: and *Machmadisme* was in it: and a contumelious mockage of Christ and all Christians & Iewes: when he said *Ruben* the Iewe his Ebrew Epistle was forged: whereby he hindred the defence of Christianitie, and deserved rooting out. Besides that, after the King was ours, *Paules* sold the treason of the libel. For not standing to his covenant, three Greeke Orations plaid vpon him: and one dedicated to the King and *Brettish* nation in *Queene Elizabeths* dayes: And after all, this Epistle. At the first sight he laid the blame on *Bar Lo*, that vsurped his auctoritie, as being guiltles: yet when at the Court a Duke shewed what he had done, he fell as dead, & soone died. The party greeued was much greeued at his death: because he had protested he never spake against him. Yet as *Ely*, so he by softnes paid for others blame: while he repressed not bad soules. And his Gentlemen wished *Bar Lo* vnborne: as more grieve to the Archbilhop then all that ever were his adversaries: not only for his libel against the Scottish mist: full of most deadly treason: and full of blaspemy and lying against God and man: But also for his Satanean declamation at *Paules* against the best Nobilitie, and the best bent for the good of the State: against whom the *Iscariot* railed and raged: whereby the Nobilitie iustly terme him: The vilest that is this day vnder the cope of heaven: as bent against God, the King, the Nobilitie, and all humanitie. So *Bar Lo* will be his notation.

To

To the aged Sir, I O H N of Canterb. Arch-
bishop, grace and truth.



MAISTER Francis Hall told that your G. depriued M. Pickard and him of their benefices, and gaue both to Bar Lo (whom he described after his name, a *babe most bad*) for defending your *Gehenna*: which hæreſie of yours was vſed for a barr, that you were not fit to confirme others, who ſo erred your ſelfe: againſt all the Bible, all Greekes and Hebrewes. That the children whiche you would haue confirmed and you together may be truly firmèd herein, behold your owne graunt in D. Bilſon: to whom in Bar Lo his booke, your grace & wiſedome referreth the vnlearned for a learned defence of your minde: which held that the Creed telleth whether our Lordes ſoule went hence. And this is your Proposition & myne too: and you will aduenture your eternall ſtate vpon it, and I myne. This it is: The Place into which our Lordes ſoule went hence, is *Hades* or *Hell* of the Creede. This poſition is built vpon a rocke: that no ſtorme, windes, nor waues, can ſhake it. And if we agree to what place our Lord his ſoule went hence, we agree what *Hades* or your *Hell* is in the Creede. Nowe to your Proposition, this aſſumption D. Bilſon layeth downe, folio 219. *Paradiſe is the place to which our Lord went hence*. Therefore by your owne graunt *Hades* or *Hell* in the Creede is *Paradiſe*. Seeing then the whole tenour of Moſes and the Goſpell, cannot mooue you: ſeeing the vniuerſall iudgement of the Hebrewes for their owne tongue, can not mooue you: ſeeing 3000. yeares heathen Greeke cannot mooue you: and *Eulogines* Patriarcha 1200. yeres old, with all other Chriſtian Greekes which doe place Abraham in *Hades*, can not mooue you, and ſeeing the *Zurick* confeſſion, which ſayth, *per Inferos intelligimus non locum ſupplicij designatum impijs, ſed defunctos fideles, & ſuum Abrahā* can not mooue you, let your owne confeſſion mooue you: and publiſh it in print, that the ſimple deceaued by you, may know how you led them to deny that our Lorde went through the vaile of his fleſh into the moſt holy. Which they that will denie, may as well denie all religion and trueth of God. You haue moſt highly iniured the Maieſtie of God: pretendinge that

Sheol

Shol Psal. 16. was the Devils lodge, which no Ebrew euer thought, neither suffreth Moses to thinke: contemning the Gospell for the hand of God receaving the holy soule of our Lord: pervertinge sorowes of death into the second death, Act. 2. to befooll all Christianitie, turning Saint Paul to *Gehennean* darknes: where he purpose-ly speaketh of the Gospells brightnes: in these three iniuries you staine all the Bible, while you make some iarr from all the rest, and befoole the most holy Writers. This your sinne is haynous. So your despising of Ebrew DD. For their owne tongue, wilbe holden of the Scottish mist and *Brettish* nation, and all nations a brutish parte. and no lesse the reiecting of Heathen Greeke, for the Creede penned for heathen: and your restrayning of Greeke only to Poets: and your teaching as generall that *Hades* in them is vgly, this your learning wilbe holden babillish. Also where D. *Bilson* reiecteth the world of soules, as checking all Iewes in their owne tongue, his wrangling was senseles: that he knew no place where soules were togeather. Hath he euer seene in this world all bodyes togeather, other saw them not, yet the speech, this world is currant with all men. And for *Hades* Macedones call it Heaven. *Portus* Dictionarie would haue taught you so much, though you sought no deeper Grætiens. And in *Clemens Alexandrinus*, *Hades* is *Iuppiter*. To your blame for denying the lxx. in Psal. 110. a warrant for the New Test. Greeke, you say nothing, as damned. And D. *Bilson* saith: the Greeke Fathers vnderstood not *Iosephs Haden*. Such owles you bring to *Athens*: and make your *Witgiste* a scoph to all learned. Also you answer nothing to your blame for saying, that it were better the trueth of *Daniel* were hid, then antiquities should be disgraced for missing. Others thought it a gracelesse speech. So when you condemne Saint Paul for cursing *Ananias*, which thing he was bound to doe, by expresse lawes, for stryking treacherouslie, and misleading the blind, you check Christ that promised a mouth that no aduersarie could resist, and befoole Moses for making a defence for an open impudent iudge. The blind, the deafe, the officers may not lightly be cursed: but in open wilfulnes they be cursed, as *Saul* of *Dauid*, and *Sedechias* of *Ezechiel*, and the Pharises. Mat. 23. Herein you stand at the mercy of God. Moreover touching *Abraham Ruben* the Iew, you haue iniuried Christ our Lord, & all Christians most wickedly. If he had not bene answered, all Christians
had

had bene worse thought of. Now he & all the Iewes in the Empire speak better of Christianity. And some by that haue bene baptized: and one D. told that he would be baptized and come to England: he is the man that prefaced to Aruc. So a rare learned Iew, to who at *Basil* one gaue *Rubens* epistle; and shewed the apostles *Thalmudicall* rare skil, he made request to the Professours, when the party was gone, to desire him to returne to instruct him more fully: (but the party could not) and afore requested his teacher to translate into Ebrew, as he spake to him, the new Testament. This deserued better then your language. You say the party feigned that whiche is written of his praise: and scoph his skil in Ebrew and Greeke: and terme him an alle, and offre all disgrace. For all, Christians & Iewes should thinke you vnworthy to haue the benefit of Christian policie. And as you know you haue the Anathema maran Atha giuen you. It returneth to the giuer if you deserue it not. If your desert be doubles, you are surely miserable: as in your perpetual vntruthes and misvsing of the Realmes authoritie to Satans slavery. So when you scophed the hope in the *Scottish mist*, and the *Brittish* nation, what meant you but to endeuer to set millions to kill one another. Six yerres *Beza* noised a Testament bent badly, and *Geneua* meant to kill one for leaning on the *Scottish mist*: as three Scottes there then tolde the party: and *Beza* wrote much alike to your old head. Yet the party boldly printed the *Scottish mist* then to be his King. And now with what face can you looke for any good subiect, who knowes the blessing of the *Scottish mist* turned to a shyning sunne ever to wish you well: after your so great endeavour to overthrow your owne nation; The *Brettish* nation would, as *Dauids* 37. worthies, haue layde their life in their hands for their lefull Prince, then and now most deare King. And wisheth you, after pardon, to be an harty subiect. Great cause you haue.

To the Reader.

AS Britanie conteyning England with Scotland, a Scott is not born in England because he is borne in Britanie: So Hades conteyning Heauen and *HEL*, our *L.* his holy soule going to Hades to his holy ioy, can not be sayd to goe to *HEL*, because his went to Hades. But the barbarous translation should be lothed of al wise & such as would not descend to *HEL*, to their eternall woe.

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Declaration of gene- rall corruption of Religion, Scri- pture and all learning; wrought by D. Bilson.

*While he breedeth a new opinion, that our Lord went from
Paradise to Gehenna, to triumph over the
Devills.*

To the most reverend Father in God I O H N W. H.
Doct. in Divinitie, and Metropolitan
of England.

By HUGH BROUGHTON.

